

A
MAN IN
CHRIST,
OR
A new CREATURE.

To which is added a
Treatise, containing Medi-
tations from the GREA-
TURES.

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MANNIN
CHRIST



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A
Man in CHRIST,

Or

A NEW CREATURE.

2. COR. 5. 17.

*If any man be in Christ, let
 him be a new Creature.*

IN the first Adam,
 all the sons of A-
 dam had an happy
 estate: in which
 while hee stood,
 we stood and enjoyed the whole
 image of God, and all perfecti-
 ons which humane nature was
 capable of: and when hee fell,
 wee fell, and with him lost the
 whole estate of grace and glory.

,B

And

And so are fallen into an old ruinous condition of the old Adam, which threatneth vs daily with deserved destruction, and thrusteth vs vnder the Regiment of death. Now for our repaire out of such miserie, he that made vs at first must make vs anew, and giue vs a new stocke and estate, by transplanting vs out of the old stocke into a new roote, and by remouing vs out of the old Adam, and setting vs into the new Adam, Iesus Christ.

The meanes whereof, this Text will teach vs.

In the which there are two generall points: first, the estate of a man conuerted, *He is in Christ*: secondly, the note of such a conuert, *He is a new Creature*.

To open the former, there are sundrie questions:

Quest. 1. How a man is said to

to bee in G. H. R. I. S. T.

Ans. Two wayes: first, as
a member of creature: secondly, as
a member of new creature.

First, as a member of creature
among others: hee is so both in
respect of Creation, and Preser-
vation.

The former: because every
man is said to be created, not on-
ly by him, but in him: as hee is
the beginning of all the Creatures
of God.

The latter, because every man
subsisteth in him. Col. 1. 16. 17.
For he is not like the Carpenter
that maketh an house or ship,
and leaveth it to the winde and
weather when hee hath done:
but hee abideth with his Crea-
ture, to continue and vphold it
in its being,; which else would
suddenly fall to nothing. Ac-
cording to Acts 17. vers. 28.
In him wee live and move, and have
our being: and not only by him.

To bee in
Christ as
a member,
how.

Secondly, But our Text speaketh not of that, but of the second *being in Christ* : namely, as a *member*. And thus only the Church is in him.

And as a member, one is said to be in Christ two wayes:

First, *Externally* : onely as an outward member of the Church, and in the iudgement of Charity; of which number are such as professe Christ, and ioyne with the members in outward profession of Religion, and vse of the meanes. Of the which, read *Iohn 15.6.*

Secondly, *Inwardly* and *Effectually* : which is, when first a man is knit by faith to the head himselfe : secondly, by love, to all the members, euen inuisible : thirdly, by outward profession to the visible Church, and produceth fruits of this inward vniou with Christ. And of this our Text here speaketh.

For

For hee that is thus in Christ, is a new creature: so are not the others.

The second question is, How commeth a man to be in Christ?

How wee come to be in Christ.

Ans. By the straight vni-
on and communion betweene
Christ and the Christian: who
are farte nearer than friends, or
men that dwell together in one
house. For Christ and the Chri-
stian dwell not one with ano-
ther: but one in another. As it
is in the naturall body, the being
of a member is not properly
with the head, but in the head:
so in the mysticall body, the
being of the beleuer is in Christ
the head. And as the being of
the Branch is in the roote: so it
is betweene Christ, the Vine,
and the beleuers, who are the
Branches, *Iohn 15.*

This straightnesse of vni-
on commeth from the straightnesse

of the band, which is, first, on
Christ his part, namely his spirit
of fortitude put into their hearts.

Secondly, *on our part*, which
is but faith, by which we are
set into Christ. Faith onely gi-
ueth a being in the second A-
dam. God offereth in his coue-
nant of grace, Iesus Christ to be
the head and Saviour of his bod-
dy. Faith receiveth this offer,
and putteth our name into the
deede: onely faith draweth and
sucketh vertue from Christ, and
Rom. 11. 24. *Thou art grafted in
by faith.*

Obiect. But Christ is in vs,
how can we then be in Christ?
Ans. This being in Christ,
is Relative: for we cannot be in
him; but he must be in vs. 1. Iob.
3. 10. He that keepeth his com-
mandments, *dwelleth in him, and
he in him.*

But it is with this difference,
He is in vs, and abideth in vs by
his

his spirit, and by vpholding grace in vs: Wee are in him by faith, and by the exercise of grace: and these two are inseparable.

Obiect. But Christ is in heaven, how can we be in him, and not be there?

Answer. If our being in Christ were after a corporall manner, then to be in him, wee must be locally in heaven as he is: But this coniunction is spirituall, and the meanes of it, which is faith, is spirituall: not hindred by distance of time or place, from this most straight vnion. Thus *Abraham* by faith saw the day of Christ, and was in Christ sundry thousands of years, before Christs incarnation: for he that is ioyned to the Lord, is one spirit: and the beleuer is now in heaven after a spirituall manner, where Christ is.

Doct. Learne the happy estate of a man conuerted, that hee is

The happy estate of a man conuerted.

now in Christ. 1. *Ioh. 5. 20.* Wee are in him that is true; namely, in his Sonne Iesus Christ: the same is verie God. 2. *Cor. 12. 2.* I know man in Christ, &c.

Reason 1. Because they stand not onely in generall relation to Christ as other men, and creatures doe, which are subject vnto him as their Lord, but in nearer and speciall relation, as they are members of his bodie: of all which he is most tender, and careful, as a most loving and respectiue head.

Secondly, from this vnion floweth all the efficacie of his merits vpon vs: for nothing can proceed from Christ to vs, till wee be in him; but being set into him, wee partake in all that Christ hath, as a loving husband first communicateth himselfe, and then all hee hath with the wife of his bosome.

Hence it is that Christ being elected

elect of God, we are *pleased*
in him. Ephes. 1. verse 9. And
 Christ being acquitted from our
 sinnes, wee are *justified in him*;
 for beeing found in Christ, as
Philippians 3. 11. his righteous-
 nesse is imputed unto vs. If
 Christ be rich, & haue treasures
 of wisdom, and grace; the
 Christian cannot be poore. For
in him wee are made rich. 1. Cor.
1. 5. Ephes. 4. 27. which riches is
Christ in you.

Thirdly, as all the promi-
 ses of God are made in Christ,
 who is the foundation of them
 all; so they are made good
 onely to them that are in Christ.

2. Cor. 1. 20. *In him are all the*
promises, Yea and Amen; but to
 whom? even to the heires of
 promise, and who be they? even
Abraham's seed the faithfull po-
steritie of faithfull Abraham,
Gal. 3. 10.

Fourthly, by beeing in Christ,

the Christian hath a sure estate:
 First, in this life, strength,
 and assurance in temptations,
 tryals and dangers, to be upheld
 vnto victory. 2. Cor. 12. 2. I know
 a man in Christ: and verse 9. My
 grace is sufficient for thee. Iohn
 10. The sheepe of Christ, can
 none plucke out of his hands; his
 estate is not lyable to casualtie:
 No cheater nor robber shall de-
 fraud him of it. 1. Cor. 13. 7. 1

Secondly, in death hee hath
 hope and assurance, in which
 state hee is a member of Christ:
 and hee that sleepeth in Christ,
 perisheth not, nay, beeing in
 Christ, he shall be made aliuē a-
 gaine, 1. Cor. 15. 18. 22. 1. Thes.
 4. 14. 18.

Thirdly, in the day of iudge-
 ment hee shall stand with bold-
 nesse. 1. Ioh. 2. 28. Little children,
 abide in him, that when he shall
 appeare, wee may be bold, and
 not ashamed before him at his
 comming.

Vse 1.

Use 1. Labour to know thy selfe in this happy condition; else is Christ appeared in vaine vnto thee; the whole Gospell is in vaine vnto thee.

Quest. But how may I know this, namely, that I am in Christ?

First, hast thou disclaimed thy owne righteousness, and giuen thy selfe wholly vnto him?

Phil 3. Paul could not be found in him, till hee had disclaimed his owne righteousness, and esteemed it as dung. Papists cannot be in Christ, because they do not this. Hast thou denyed thy selfe? thy head did so. Takest thou vp thy Crosse daily? so did he. Canst thou abide to crucifie the flesh, and lusts of it? thy head was crucified: but if thou canst not take thy selfe short in carnall delights, nor renounce the fashions of the world, nor abide the doctrine & practice of mortification; neuer say thou art in Christ:

How to know a man in Christ.

1. Note.

2. Note.

Christ: can a member be so contrary to the head? *Gal. 5. 24.*

The second note is subiection vnto Christ as a head. The most graceless man in the world, yea the diuels, are subiect vnto Christ as a Lord: but art thou subiect as a member vnto such a head?

Quest. How is the member subiect vnto the head?

Ans. 1. *Sweetly*, and willingly, not by force and compulsion. Now aske thy selfe, Is Christs yoke irkesome and tedious? Are his commandements grievous? Is it grievous vnto a member to obey the head, into which it is set?

Secondly, *vniversally*: it doth all that the head inioyneth: art thou subiect in some commandements, but not in others? Thou canst forbear murther, adultery, drunkenness; but must sweare, lye, prophane the Sabbath,

baath, spend thy time idly which is given thee to repent in : Doe the members thus picke and chuse with the heads commands?

Thirdly, *sincerely*: in all things seeking the good of the head, above it selfe: a member will venture it selfe to be cut off for the safety of the head. Now what is thy aime in thy subiection? is it thy owne name, reputation, thy wealth, or ease, or any base respect? how doth a member neglect it selfe for the head?

Fourthly, *constantly*. A member is neuer weary of obeying the head; but how fickle and inconstant art thou in the waies of God? Thou wilt obey on the Sabbath, but wilt not be tyed to daily duties, some occasions must give thee dispensation. If some seasons of the yeare can win of thee to cast off thy calling, and live like an Epicure, eating, drinking,

drinking, scorning, gaming, chaffing, coueting, swearing, and the like: Is this to be in Christ? Thy head setteth thee on no such worke; and if a man be not commanded by Christ in his actions, he may easily know who is his master, and pay-master. What man dare goe to G O D for such workes to haue them rewarded?

3. Note.

The third Note; He that is in Christ, and abideth in him, there is no abiding for sin. 1 *Joh.* 3. 6. He that abideth in him, sinneth not.

Quest. Is there any that sins not?

How a
man in
Christ sin-
neth not.

1.

Answ. 1. He sinneth not *studiously*: he purposeth not sin, but holdeth a resolute purpose against it. Hast thou this note of Christ his beeing in thee, that thou sinnest not, who canst deliberate, and purpose, and willingly venture on sin?

2.

Secondly, he sinneth not *wil-
lingly*;

lingly; namely, with his whole will, and full consent: for the will, so farre as it is renewed, is not gained to his sin, but striveth, relucteth, and resisteth.

Thirdly, hee sinneth not *affectionally*, or with full delight in sin; he sinneth sometimes: but if I haue delight to sin, saith *David*, God will not heare me: hee sinneth, but loueth not his sinne, but hateth what he doth: canst thou loue thy sins and lusts, and delight in works of darkenesse, in thy selfe or others? Christ abideth not in thee.

3

Fourthly, hee sinneth not *deadly*, or not to death; hee abideth not in his sinne, in whom Christ abideth: his sin hath after it three things:

4

1 Sorrow and griefe that he hath sinned.

2 Care to rise and recover himselfe.

3 Feare not to sin again.

Canst

Canst thou run on in sin without remorse, without returning, without care of Repentance, or feare of Gods iustice? canst thou turne head against the wayes of God and good men desperately, as if thy conscience were turned into a rotten post? Thinkest thou that so liuing a roote can admit such dead branches? or can the surpassing holinesse of Christ the head, receiue into it such rotten, and gangrenous members? No, no: tye thy selfe by a thread of profession so long as thou wilt vnto this stock thou wert neuer ingrafted as yet, that bringest such wilde and vsanorie fruits. Rom. 8. 10. If Christ bee in you, the bodie is dead, because of sinne, but the spirit is life for righteousness; that is, the spirit liueth by grace, and manifesteth that life in motions of grace and holinesse. And a plaine marke of a man in Iesus

Iesus Christ is that in Rom. 8.1.
Hee walketh not after the flesh,
but after the spirit.

4. Note.

Fourthly, he that is in Christ
and abideth in him, the Word
of God abideth in him: for these
two are inseparably ioyned.
John Chap. 15. verse 7. If you
abide in mee, and my Word a-
bide in you. And this is made
a sure signe of our beeing in
Christ. 1. Ioh. 2.5. Hee that kee-
peth his Word, in him is the loue
of God perfect. By this we know
that we are in him.

This is more than to heare
the Word, than to vnderstand
it, or to retaine it, as many doe,
who can entertaine it as they do
strangers, for a meale, or a nights
lodging, or a short time: but it
must abide as an indweller; for
wee dwell no longer in Christ,
than his word dwelleth in vs.
1. Ioh. 3. 14. Hee that keepeth
his Commandements, dwelleth

in him, and bee in him. And on this condition only he commeth in, and dwelleth in vs. *John 14. 23.* If any man loue mee, and keep my Word, my Father will loue him, and we will come into him, and *dwell with him.*

We heare many good things, but we heed and hold but a few; and those few but a little while; as riuen vessels we let them slip. For,

First, how weake an account can wee giue vnto God (as wee must) of all the good lessons we haue heard, and ought to haue remembred?

Secondly, how could we continue the same men from yeare to yeare vncchanged, if the word did continue in vs?

Thirdly, what strangers are many of vs to the Scripture, and grounds of Religion? whereas, if it did dwell in vs, it would be as well known vnto vs, as those that

that are in house with vs.

Fourthly; how far is it to seek, and absent from vs? when our minds vnderstand it not, our hearts affect it not, our consciences are not guided by it, nor our actions; nor the creatures are sanctified by it, as *1. Tim. 4.4.*

How plaine is it now, that thou art not in Christ, who wilt not afford his Word a resting place in thy soule? Remember that place, *1. Iohn 2.24.* If that which yee haue heard from the beginning shall remaine in you, *ye shall continue in the Sonne and in the Father.*

The fift note: Examine whether thou hast the spirit of Christ. This is made a note of such a one. *1. Iohn 3.10.* Hereby we know, that hee abideth in vs, by the spirit which hee hath giuen vs: And *Chap. 4.13.* Hereby we know, that we dwell in him, and hee in vs, because hee hath giuen

given us of his spirit: And if any man haue not the spirit of Christ the same is none of his, that is, no member of his bodie, set into him, but in shew, as a wooden legge, which receiueh not vitall powers from the head?

Object. This is a difficult marke: But how shall I know the spirit of Christ to bee in mee?

Ans. Many finde and conceiue it to bee harder than it is, because they hold it no sinne to doubt whether they haue the spirit or no; when as they may as lawfully doubt, whether they be Christians or no. But try thy selfe by this note:

First, wheresoeuer the spirit is, he rebuketh sin. 1. *Iob.* 16. 8. The spirit pricketh the heart of euery Conuert: and if thou hast him, thou must finde him a spirit of conuiction.

How to
know that
the spirit
of Christ
is in me.

1. *Note.*

Ob.

Obiect. I haue beene often checked for my sin, and that is my comfort.

Ans. But deceiue not thy selfe. To the spirits conuiction are required three things: *First*, sense and sorrow that thou hast sinned: *Secondly*, earnest desire of mercie, expressed in vehement hunger and thirst: *Thirdly*, a loathing and leauing of sin. Neuer any receiued the spirit, but thus was sin rebuked in them.

Secondly, the spirit *writeth* the law in the heart where bee is, *Ierom.* 31. 31. and leadeth into all truth, *Iohn* 16. 13. Hast thou this spirit of direction and counsell, teaching thee, and leading thee into duty?

2. Note.

Obiect. I know as much as any can teach me.

Ans. But art thou ledde by the spirit, or mislead by the flesh and doctrine of carnall libertie?

Many

many are taught, few are led, and yet onely they ~~that are led~~ by the spirit, are the sonnes of God. The spirit must be the guider of thy course, as the Pilot in the ship: thou must shut thine owne eyes of carnall reason, and as a blinde man, give thy selfe to be led by the spirit.

3. Note.

: Thirdly, the spirit where hee is, ruleth and commandeth: yea, reformeth and casteth out old errors of heart and life: for he will not dwell as an vnderling, but as a commander: his worke is to cast downe all high things exalted against grace, and to bring euery thought into the obedience of Christ. Findest thou a spirit in thee pretailing against fleshly thoughts, carnall affections, desires, conuersation? findest thou a spirit, framing thoughts, speeches, actions to the conformitie of the Word? a spirit quickning to all that is good?

this

this is the spirit of Iesus Christ.

Fourthly, he beeing the spirit of supplication, Zach. 12. 10. maketh the elect to cry with unspeakable groanes. Dost thou find not the words of praier, which any hypocrite may, but the spirit of prayer? who alwayes in prayer, *first*, leadeh into the sense of sin: *secondly*, into the apprehension of the excellency of mercy, which maketh him feruent: *thirdly*, letteth the soule see God appeased in Christ: *fourthly*, it sealeth to it the truth of Gods promises, who will heare, Psal. 50. 15.

Fifthly, assureth it selfe to bee in state of Christ his merits and intercession, to whom the Father denyeth nothing; all which must needes quicken the heart to feruent and frequent prayer.

The sixth Note: If thou canst discern Christ in thy selfe, thou mayst bee sure thou art in him: for

4. Note.

6. Note.

*Vnum re-
latorum
ponit alte-
rum.*

How to
know that
Christ is
in vs.
1. Tryall.

for one relative affirms the o-
ther. And knowest thou not that
Christ is in thee, except thou be
a reprobate? 2. Cor. 12. 5.

Quest. How may I know
this?

Ans. First, examine if Christ
be formed in thee, Gal. 4. 19. And
then Christ is formed in thine
heart, when God hath begun a
change in thy soule, by his grace
laying in thee, the beginnings,
and seeds of grace.

The Apostle useth a compari-
son drawne from the forming of
an infant in the wombe, which
is not formed all at once, but the
principall vitall parts first; the
heart, braine, and liuer, and then
the other by degrees: so grace
is not wrought all at once, but
by degrees: first, the beginnings
of Faith, Repentance, and holy
desires, and then a more lively
impression of the image of Christ
imprinted in their heart; which
standeth

standeth in knowledge, holiness,
and conformity to Iesus Christ
in practice and passion, in suffer-
ing and doing as he did in some
measure: Now if there bee no
new lump, which was not in
nature, no forming, no refor-
ming of heart and life, Christ is
not there.

Secondly, try if Christ liueth
in thee: and then Christ liueth
in thee, when thou liuest by faith
in the Sonne of God: making
thy faith thy stay in all estates,
in all actions, temptations, af-
flictions, when faith carrieth a
sway, and hath a stroke in every
thing, and in life and death
maketh the heart and life lean
vpon Christ.

2. Triall.

Thirdly, if Christ bee in thee,
then hee moueth in thee, and
thou in him. The infant in the
wombe is discerned by the mo-
uing of it, and so is Christ discer-
ned in the heart: and then Christ

3. Triall.

C moueth

moueth in the heart, when his
 spirit moueth and inclineth it by
 a still and secret voyce vnto all
 good speeches and dueties; and
 then thou mouest in him, when
 thou cherishest, fosterest, and
 followest his motions agreeable
 vnto the Word, and sufferest
 them not to dye in thee. As for
 example: The spirit moueth
 thee to redeem the time, to reade
 in Gods Book, there to acquaint
 thy selfe with Gods will, in time
 to worke the workes of God, to
 minde thy account and recko-
 ning; but thou resistest those
 motions, carnall and contrary
 motions thrust them out, & call
 thee to cards, dice, epicurisme,
 merriments, wasting thy time,
 putting off the euill day, as the
 heathens. Now Christ moueth
 not in thee, but the spirit that
 ruleth in the world; for Gods
 sweet motions are so strong, as
 that ordinarily they come to a
 birth.

Vse 2.

Vse 2. If thou beest in Christ, thou must imitate Christ: imitate him in his nature and holy example: the member is of the same nature, and doth the same things with the head: they all compose themselves to the motion of the head, into which they are set. *1. Ioh. 2. 6.* Hee that saith he is in him, ought to walke, as he hath walked.

Quest. How did Christ walke, that we may walke so?

Answer. Christ walked, first, religiously: Hee began all things with God, did all things for God, and referred all things vnto God. First, he began all things with prayer, and continued long together therein: sometimes whole nights in prayer, as the occasions were more serious. Doe wee so? doe wee sanctifie euery ordinance with prayer? doe we continue in prayer? doe not many sit vp whole nights

Imitation
of Christ
wherein,

L

Y

to play? when would they sit vp
so to prayer?

2.

Secondly, he did all things by
the warrant and Word of his
Father; he contemned his owne
will, that he might doe his Fa-
thers will: *Not my will, but thy
will be done*; yea, hee would lose
his life, before his obedience.
Doe wee so? Wee say, Thy will
be done, as if wee would doe all
the will of God, and as if there
were but one will betweene
Christ and vs: But as the Scribes
and Pharisees, wee say and doe
not: We will not giue our wils vp
to Gods will and Word, further
than our selues list and like: nay,
many say, as that rebellious ge-
neration; The word of the Lord
spoken vnto vs by the Ministers,
we will not doe. When or where
see wee any thing reformed by
the power of the Word?

3.

Thirdly, hee referred euery
thing vnto his Fathers glory: he

neuer

neuer sought his owne praise
and reputation, but avoided
it: Doe we so? Who dare say he
seeketh to glorifie God in casting
off his calling, & spending dayes
and nights in idlenesse, or worse?
when did our Lord walke so,
that we might so doe also? Fye
vpon such heathenish Christia-
nity. This glorious head will not
bee so disgraced, as to take in
such monsters for members.

Secondly, he walked *holily*,
and commanded vs to learne of
him; but we that say we are in
Christ, lay aside this glasse, and
strive in pride to be beyond each
other: Wee cannot keepe filthy
fashions out of Christians, be-
cause neither the mind of Christ,
nor himselfe is in vs.

II.

Thirdly, hee walked *fruitfully*
and diligently in his calling.
Acts. 10. Hee went about doing
good: hee watched and appre-
hended all occasions of helping
mens

III.

.VI

yet neither the light of nature, nor of grace, can cry it downe amongst Christians. Nener sew a fig-leafe ouer thy sin, to say, I care not whether I win or lose: thou shouldst care to walke as Christ walked, who in this case did neither win nor lose. Besides, thy chafing and swearing giueth thy tongue the lye. And sure I am, many would take great care before they would part with so much mony to the poor, or ministry, or any good vse in a whole yeare, as they can set at the stake of one cast of an vnlawfull Dice.

V

1.

2.

3.

Fifthly, Christ walked *in the light*, namely, in the purity of his nature. There was no darknesse of ignorance in his minde, no darknesse nor disorder in his will, and affections: *secondly*, in the purity and light of *holy conuersation*: hee nener committed any workes of darknesse: *thirdly* in

in communion and fellowship with
his father, with whom no darke-
nesse hath fellowship; him selfe
being the most pure and inaccessi-
ble light.

And thus must wee walke, if
we be in him. 1. *Iohn 1. 6. 7. If we
walke in the light, as hee is in the
light, we have fellowship with him.*

But doe we so? doe not many
walke like Gentiles having their
vnderstandings darkened; nor
because they want light; but
because they hate the light of
God, and fight against the light
of the Word, and of their owne
Consciences?

And doe not many walke in
the fruitlesse workes of darke-
nesse?

I say not, *slip* into some workes
of darkenesse, which often a
godly man may doe: *but walke,
trade, and continue* in the workes
of darkenesse; and goe on to
blacke darkenesse. Such impure

mens soules and bodies. Hee spent all his time in painefull performance of his calling. How doe wee so, who spend so much time in vnfruitfull courses, wherein we do no man good, but our selues and others much harme.

And sometimes through the day scarce doing any thing which may in the night minister comfort vnto vs.

If men should say to themselves every night, how much time haue I vainly spent this day which I might haue redeemed to prayer, reading, or some fruitfull meditation for my soules good; to some worke of Repentance, or of Charity, or of Mercy, or Iustice? Alas, what a cooling card would this be, if he inferre, My Lord neuer walked so; and I must walke as hee walked, if I bee in him, further than in outward profession. Was he euer in
Gods

Gods worke? so must I bee, if I
be in him.

Fourthly, he walked *righteously*
and iustly. An admirable pattern
of ciuill righteousnesse: he neuer
deceiued any man, neyther by
word nor deed: neuer was *galle*
found in his lips or hands: neuer
couetousnesse of any mans
goods was found in him: he gaue
his due to euery man, high and
low.

IV.

Do we walke so? many of vs
take libertie to deceine our
Brethren by word or deed,
lyes, oaths, and false trickes: and
hold it lawfull to couer our
Neighbours money vnder a co-
uer and colour of play, and so
get his money into our hands,
which neyther God, nor any
good meanes giueth vs, and
maketh vs masters of? A most
grosse and hatefull iniustice,
condemned by the light of na-
ture amongst the heathen: and

V

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yet

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yet neither the light of nature, nor of grace, can cry it downe amongst Christians. Neuer few a fig-leafe ouer thy sin, to say, I care not whether I win or lose: thou shouldst care to walke as Christ walked, who in this case did neither win nor lose. Besides, thy chafing and swearing giueth thy tongue the lye. And sure I am, many would take great care before they would part with so much mony to the poor, or ministry, or any good vse in a whole yeare, as they can set at the stake of one cast of an vnlawfull Dice.

V

1.

2.

3.

Fifthly, Christ walked *in the light*, namely, in the purity of his nature. There was no darknesse of ignorance in his minde, no darknesse nor disorder in his will, and affections: *secondly*, in the purity and light of holy conuersation: hee neuer committed any workes of darknesse: *thirdly* in

in communion and fellowship with
his father, with whom no darke-
nesse hath fellowship; himselfe
being the most pure and inaccessi-
ble light.

And thus must wee walke, if
we be in him. 1. Iohn 1. 6. 7. *If we
walke in the light, as hee is in the
light, we have fellowship with him.*

But doe we so? doe not many
walke like Gentiles, hauing their
vnderstandings darkened; not
because they want light, but
because they hate the light, of
God, and fight against the light
of the Word, and of their owne
Consciences?

And doe not many walke in
the fruitlesse workes of darke-
nesse?

I say not, *slip* into some workes
of darkenesse; which often a
godly man may doe: *but walke,
trade, and continue* in the workes
of darkenesse; and goe on to
blacke darkenesse; Such impure

persons of fowle hearts, hands,
and limes: and Libertines that
take liberty to doe as they list,
and cast off all counsell of the
Word, scorers of their
teachers and instructors, and
more of their godly instructions;
followers of the fashions of the
world, in the loathsome guises
of it; fearing nothing so much
as to bee good; hating nothing
more, than to be fashioned ac-
cording to the Word of God,
are far from walking as Christ
walked.

Lastly, how doe wee embrace
communion with God, who are
neuer so merry as when the
thoughts of God are shut out;
are most heauie and weary, in
the place and meanes of his pre-
sence, in which hee communi-
cateth himselfe with his people?
our sore eyes cannot abide so
cleare a light. And what com-
munion can there bee betweene
light

light and darkness. All this while the Apostle telleth vs, that we are far enough from being in Christ.

The third vse: is this for happy condition to be in Christ. let it prouoke vs to labour to get into so happy an estate. To which end, let vs looke vpon it, not as the world, who seeth nothing but basenesse & contempt in Christ himselfe. I but with eyes cleared, and then we shall discern it.

First, to be in an honourable condition: To become one not with Christ, but in Christ: to be a member of Christ. So Christ appeared in great humility to aduance vs to this honour.

Secondly, it is a most comfortable condition for,

First, now there is no condemnation to them that are in Jesus Christ, Rom. 8. 1.

Secondly, all thy debts are discharged.

To be in Christ is an estate.

1. Honourable.

2. Comfortable.

discharged. Thou hast in him
 satisfied, and in him fulfilled all
 righteousness: for who payeth
 the wifes debt, but the husband?
 & the debt being once payed, it
 shall never be demanded more.
 Thirdly, all the grace and
 good that Christ hath in himself,
 is thine: whole Christ is thine
 by imputation of his merits,
 holiness, obedience and
 passion. This loving Husband
 hath all holiness and happiness
 for his Spouse. His life is thine:
 for he that hath the Sonne, hath
 life; his death is thine, and all the
 fruits of his passion; his resur-
 rection and ascension is thine,
 that thou might boldly ascend in
 affection, and cause thy prayers
 to ascend; yea, and in person to
 ascend into thy fathers house,
 and pull downe his intercession.
 Oh what a rich estate is this,
 that a man can aske nothing, but
 he shall haue it, *Iohn 15. 7. 8.*

Thirdly,

Thirdly, it is a most *safe* condition to be in Christ; our head is aboue water: an able head will saue and protect the members. All sins and imperfections are now covered and hid: for the head will hide the defects of the members. He takes vpon him all the quarrels of the Christian, and mightily overcommeth hell, the grave, death, the deuill, and all aduersary power: so as the elect cannot bee seduced, nor seuered from God.

3. *Safe.*

Fourthly, it is a most *fruitfull* condition. *Iohn 15. 2.* Every branch that beareth fruit in mee, hee putteth, that it might bring forth more fruit. How can a branch bee in such a roote, but bee fruitfull? *Et considera.* Whereas the misery of one that is out of Christ, is, that hee can do nothing at all. No branch can bring any fruit, that abideth

4. *Fruitfull*

not

not in him. And whatsoever branch bringeth not fruit in him, is cast out as a withered branch into the fire. A fruitlesse barren tree dishonoureth God. Herein is the Father glorified, &c. Hee disgraceth the stooke into which he is set.

5. Perfect.

Fifthly, it is the onely state of perfection in this life. For all perfection is originally in him, and deriued to vs, because we are in him. So as that in him, wee attaine all that maketh for grace or glory. Col. 2. 10. *Ye are complete in him*, who leadeth into all truth, who giveth all graces in their kind, and addeth all degrees of those graces, which makes vp their full happinesse. Yea, the perfection of this estate, is also in the preferuance and continuance of it. For we beare not the roote: but the roote beareth vs. Our saluation dependeth not on our selues: but

but on him : for being in him, we not only grow, but increase ; and the older we grow, the more we flourish, and bring fruit, *Psalm* 92.26, All other branches may bee plucked away from their stocke by violence of windes, or mans hand, or consumed by time and age : but it is not so with those that are in this root ; life nor death, things present nor things to come, can separate them, &c.

Rom. 8.38

From the state of a man renewed, wee come to the note of him, *He is a new Creature*. Where consider : first, what is meant by a new Creature, and why a man in Christ is so called : secondly, how a man may know himselfe to bee a new Creature, which is here implied : thirdly, how a man may become a new Creature, seeing hee must be so : fourthly, why he must be a new Creature : fifthly, Vse both for instruction,

instruction, and secondly, consolation.

First, the new Creature, is the regenerate man, who is indued with new qualities of righteousnesse and holinesse, according to the image of the new or second Adam.

To vnderstand which, consider in man three things :

1 The substance of soule and body,

2 The faculties of them,

3 The qualities of both.

For the first : the same substance of soule and body remaineth, which GOD created at first.

For the second : the faculties be the same; the same vnderstanding, will, memory, affections, senses, naturall motions the same they were; but the qualities of them all are changed and new framed : for whereas in the old Adam, the vnderstanding

was

was blinde, now it is inlightened; the will that was rebellious, is now bowed in part vnto duty: the conscience, memory, thoughts, desires, which were dull, earthly, dead, estranged from God, now are quickened, wakened, raised vpwards: the affections, which were crooked and corrupt, are changed and straightened: the senses which were seruants of sin, are seruants of grace, senses of discipline: the members that were weapons of vnrighteousnesse, are now become members of Christ: in one word, the whole man is in these qualities repaired and renewed, and made as here, a *new creature*; so elsewhere, a *new man*, Col. 3. 10. The qualities thus framed in the hearts of the elect, at their first conuersion, are called a new creature. The man being the same in substance, faculties, & members; onely in the frame and order of them,

*Non quoad
substanti-
am, sed
malitiam.*

them, not the same. The new creature is not in respect of substance, but of malice.

Quest. But why is he called a new Creature?

Ans. The worke of grace is a kinde of creation. *Psal. 51. 10.* Create in me a new heart. Now if restoring of grace, where it was, be a kind of creation; much more the framing of grace at the first where it is not.

Resem-
blance be-
tweene the
first and
second
Creation.
*1. The Au-
thor.*

Secondly, there is a great resemblance betweene these two great workes of God, the first creation and the second.

First, the *Author* of the creation, was the Sonne of God: God by Christ made all things. By him were all things made. *1. Cor. 8. 6.* There is one Lord Iesus Christ, by whom are all things, and we by him: he is the beginning of the Creatures, *Acts 15. 25.* He being the mighty Iehouah, giueth being, and beginning

ginning to all creatures, not in nature onely, but in grace and glorie.

Againe, none can recreate, but hee that first created. What is decayed in nature, must be restored by the Author of nature: he that brought his whole order out of confusion, can onely bring our confusion into order.

Secondly, the *matter* of the creation was of nothing; which is the difference of Creation from Generation, which is the producing of a substance from a substance: so here was no preiacent grace, no preparing grace: For how could *Adam* prepare himselfe to his owne creation? and as little can a man, dead in sin, prepare himselfe to the life of God: nay, in the first Creation, was nothing to *resist*, but here is nothing but an old rubbish, strong in *resistance*.

2. The matter.

3. The manner.

Thirdly, the *manner* in the first

first Creation, all was made by a word. *Psalm 33. 6. 9.* By the Word of God were the Heavens made: and *Psalm 148. 1. and 9.* He spake the word, and all things were made; so this is done by the same mighty creating word of God, which is the immortall seede in the worke of regeneration.

4. The order.

Fourthly, for the order: in that the light was first made; the first word that God spake, was, *Let there bee light; and it was so.* So the beginning of this Creation is an infused light of knowledge. *Col. 3. 10.* The image is renewed in knowledge: and neuer could a world of beleeuers haue beene created, or a Church raised, but by the light of the Gospell.

5. The quality.

Fifthly, for the quality; in that Creation, all that G O D made, was exceeding good: but here is a further degree of goodnesse, to which new creatures are made farre

farre beyond them. They were all exceeding good in their *natural* goodnesse, but this in a spirituall and *supernatural* goodnesse. And whereas man was made to the image of God, he is here also framed to *the image of him that created him*, Colos. 3. 10. But with this addition, that hee is now created to a more sure estate in that image.

Sixthly, for *relation*; in that the creature had absolute dependance on the Creatour for his being and well-being, as also for his working: so this new creature must absolutely depend vpon God, both for new qualities, and euery new act, and the motions of them; for wee also liue, and moue, and haue being in him alone. For as all motion is from the power of some first mouer; so must our dependance bee on him, as well for working, and mouing in grace, as for our being,

Relation.

ing, and beginning in it. Thus we see what is meant by the new Creature, and why so called.

The second generall point, is how this new Creature may be knowne, seeing it is a note, by which a man must discerne himselfe to be in Christ.

The new Creature discerned by foure properties.
1. Note of a new Creature.

Ans. A new Creature may be discerned by foure properties.
1. By a new light of sound and sauing knowledge: for here the work beginneth. this knowledge is not naturall nor historickall, nor a generall knowledge of points in Diuinity, (which euen the diuels are not without) nor a bare knowledge in the Theory, or speculation of diuine things, but a sound and sauing knowledge, whereby the mysteries of Gods Kingdome are not onely reuealed, but applyed, and locked vp, to the change of the man into it selfe: it transformeth
a man

a man into the *image of Christ*,
from glory to glory, 2. Cor. 3. 18.

It is a practicall knowledge that
keepeth a man from every euill
way, *Pro. 2.* and a wisdomfull
of mercy, and good fruits, *Iames*
3. 17. Then are ignorant persons
no new creatures, nor persons
inlightned, but not changed; but
haters of knowledge and the
meanes, are much lesse new
Creatures.

Secondly, because no creature
can be both old & new at once:
the new Creation may be known
by the passing away of old things.
2. Cor. 5. 17. In the old creature
was a generall leprosie of sinne
spread over all the parts; and if
this be not in part cured, thou
art no new Creature. No man
can put the new man vpon the
old, but must first put off the old
man. *Ephes. 4. 22.* Called the old
conuersation in times past, *νεκρὰ
ἐν σκότεινι*. So as if the old Adam
liue,

1. Note of
a new cre-
ature.

live and prosper in thee, thou art no new creature. If thou beest as earthly minded as once thou wast, if thy will be carried against the will of God, if thy affections settle vpon earthly, and vainethings, onely or principally: if thy conuersion be to the fashions of the world, and thou liuest according to nature; thou didst neuer attaine this happie estate by new creation. Here is no patching of a new piece vpon an old; if thou beest the same man thou wast borne, thou hast no part in this businesse.

3. Note of
a new cre-
ature.

Thirdly, in an new Creature, the whole is created a new. *All things are new new: first,* grace is totall in all parts; as in the birth of a childe, the whole child is borne in all the parts. This worke of Creation, Christ compareth to the leauen hid in three peckes of meale, till all bee leauened: so God by a secret, but power.

powerfull worke, changeth the whole man, and all the parts. I say the whole, and parts of the new Creature, are renewed, and haue attained a *new nature*; which is called, 1. *Pet. 1. 4. A diuine nature*, standing of diuine and heauenly qualities. The new Creature is sanctified *throughout, in spirit, soule, and bodie*; all is new both within and without. See it in the particulars, and apply them: *first*, the new Creature hath a *new life*, by which it liueth now the life of God: that is, whereby God liueth in his Saints; and the life of Christ, from which hee was a stranger. Hee liueth now the life of grace, which when it is perfect in heauen, doth become the life of glory: hee hath begun eternall life below.

Secondly, a *new birth*: the new Creature is now borne of a *new Father*, begetting him; *in* which

1. *Thef. 5*
23.

The new
Creature
hath all
new.
1. *New*
life.

2. *New*
birth.

which is God by his Minister ;
and a *new mother*, suckling and
feeding him, which is the
Church, by her two breasts and
testaments.

3. *A new
soule,*

And facul-
ties.

3

Thirdly, a *new soule*: and here
God beginneth, wherein this
condition differeth from the
other: there God made the body
first, and then breathed a living
soule, but here hee maketh the
soule new first, and worketh first
a *new spirit without guile*, or
raigning hypocrisie: *secondly*, a
new iudgement, or a new manner
of esteeming things: those things
he accounted aduantage, are now
losse; & he esteemeth of all things
as they are helps to heauen: *third-
ly*, *new desires*: before he desired
earth, profits, and sinfull lusts; to
live at large out of the sight of
God, but now hee desireth free-
dome from sin, purity of nature,
pardon of sinne, the prefence of
God in his ordinances, the com-
ming

ming of Christ, the prosperity of the Gospell, the saluation of all Gods people.

Fourthly, new affections. As,

4

First, new ioy in the law of God, in Gods ordinances of Word and Sacraments. *Psal. 122. 1.* in Gods people that excell in vertue: yea, and in afflictions for well-doing, *Rom. 5. 5.* Thus hee could neuer ioy before.

Secondly, new sorrowes; not now for worldly things, losses, crosses, shame, sicknes; but for sin, for want, or weakenesse of grace, for spirituall iudgements, more than temporall, for *Iosephs* affliction, when the enemy preuaileth against the Church, when Gods wrath breaketh out against his people. Incourage thy selfe in these sorrowes, which are a part of the new Creature.

Thirdly, new loue, where hee most hated; he loueth God most of all, he loueth to obey him, euen

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when he doth not; hee loueth most that, which most crosseth his owne nature; the smitings of the Word, the crosse of Christ, mortification, fasting, prayer. Hee loueth dearely the honour of God; and the place where his honour dwelleth; he loueth the way to happinesse, as well as happinesse it selfe.

Fourthly, new hatred: hee hateth his sin as the greatest euill, and his owne sinne, more than another mans; yea his most secret and deare sins most of all: he hateth not persons now, but sins: hee hateth all finnes, euen those which himselfe doth; small and great, he spareth none: nay, he hateth his life, and loueth it not to the death; in comparison of Christ. These are strange affections, but inseparable to the new Creature.

4. New
senses.

Fourthly, new senses; a new cleared eye to discern the things of

of God, Ephes. 1. 15. A *new* ears opened, boared, circumcised to heare and obey. *Psal.* 40. 6. A *new taste* how good God is, and reilish of the things of God. A *new smell* to saour the things of the spirit, *Rom.* 8. 5. which before were vnfaury, and tastelesse. A *new feeling*: he feeleth the worke of the Word and Spirit in him, hee feeleth a sweete apprehension of remission of sins and Gods fauour in Christ; hee feeleth the peace and ioy of a good conscience, and fellow-feeleth the affliction of his brethren.

Fifthly, a *whole new estate*: hee is in state of regeneration, and in state of saluation, beeing before in state of death and damnation. A *new name*. *Isay* 62. 1. Beeing marryed to Christ, is called by the husbands name, Christian. A *new language* of Canaan, he is of a *pure language*.

5. A whole new condition.

Hee hath *new food*, new milke from the breasts of the Church; *Mannah* from Heauen to grow by. Every creature hath his proper food to liue by; so here. he hath *new raiment* to cloath him; the righteousness of Christ, the elder brother: *new attendants* and seruants to keep him in his way; the Angels, *Psal.* 34. *A new and lining way* by Iesus Christ to walk in to heauen, contrary to the way of the world.

6. *A new death.*

Sixthly, a *new death*; not of his soule in sin, as before, but of *sinne in his soule*: nay, his body dyeth not the common death of all men; but a new death, sanctified, seasoned in the death of Christ: yea more, he hath a *new grane* and buriall of sinne in his soule: and his body is laid in a Tombe wherein neuer wicked man was laid, all perfumed in the buriall and graue of Iesus Christ, Here is a *new Creature*; all new, all

all tending to perfection.

The *fourth* note of a new Creature, is, *new Motion*, called new obedience: first, from the *original*: secondly, the *matter*: thirdly, the *manner*: fourthly, the *end* of it

4. Note of a new creature.

First, the *spring or rise* of the new Creatures Motion is from within: all he doth is from the spirit within him. The Old mans Obedience is from without, hee beginneth at his finger ends, is drawne by outward inducements, he setteth his seruice to sale, to the view of men, as a clocke that worketh not from within, but is moued by plummetts and weights without: But the new Creature performeth new Obedience from a new ground: he hath not onely *Spiritus adstantem*, but *assistentem*: that is, hee hath not the presence of the spirit only, but his assistance; of all sins he thinneth the most inward and spirituall: of all

I

iudgements hee most dreadeth inward and spirituall: of all places hee would haue his heart within sweetest, cleaneſt, and beſt trimmed.

2

Secondly, the *matter* of his Obedience is grounded in the Word, either in ſome precept generall or ſpecially, or in ſome example: in all his motion hee looketh to the rule, as the Iſraelites to the cloud: hee hath a new Cōmandement to obſerue, *Iohn 13.* from a new Maſter, whom his deſire is to pleaſe in all things; which cannot bee in anything, but commanded by himſelfe.

3

Thirdly, the *manner* of his motion is new, and diuerſe from other men; yea, from himſelfe. A beaſt may do the ſame things that a man doth, eate, drinke, ſleepe: but the manner is not the ſame. A wicked man may doe ſome things that are good
and

and commanded, as hearing, reading, praying, fasting: but hee slubbers it ouer, and contenteth himselfe to doe it in any fashion, to get it ouer: But a new Creature aimeth as much at the right manner of doing, as the thing it selfe.

The maine difference in the manner of doing betweene the old and new creature, is in two things:

1. As euery Creature hath his seuerall delight in his proper action: so the new Creature doth duties with delight, freedom, cheerefulnesse. The Bird delighteth in singing: so the new Creature delighteth in his new motion, and the Commandement is not a burthen.

2. As euery Creature is vni-forme in his proper action; it doth them all alike euery where: so the new Creature is the same in his obedience euery where.

Ioseph is *Ioseph* in the dungeon, as well as in the top of the Kingdome. *Iob* is *Iob* on the dung-hill.

4

Fourthly, the end of his Motion and Obedience is new, Gods glory directly; as the glory of God shareth in all the workes of the Creation, *Rom. 1.* The *Heavens declare* his glory, and the *Earth show* his handy worke: Much more this new Creature in his motion, expresseth the glory of God. Carnall men are like blazing-starres, which so long as they are fed with vapours, shine as if they were stars: but let the vapours dry vp, presently they vanish and disappare. So, so long as earthly vapours of profit, preferment, vaine glory, feed naturall men, so long they appeare in motion, and shine as starres, but no longer. But the new Creature is of another mould, he is a new workmanship, that will serue to the praise of the glory

glory of the grace of the work-
man, *Ephes. 1.6.*

The third point is, How may a
man become a new Creature?

The Text saith, *Let him be a new
Creature*: as if it were in our
power to be so, or not to be.

Ans. This implyeth our
duty, not our *abilitie* of our
selues. Our duty is to labour af-
ter this new creation, to get into
this new estate, and to be sure
wee haue our being in grace:
secondly, the Text speaketh of
one in Christ, whose will is freed
in part.

Ob. But how can I seeke a
being in grace, hauing no being
in it? I can resist it, but how can
I helpe it forward? can a dead
man moue to life?

Ans. 1. All such places, as *Ier.*
4.4. doe show vs, 1. what wee
cannot doe: 2. what wee ought
to doe: 3. what we must attain
by grace.

12 The Lord who doth the whole worke of creation, doth it not so immediately as hee did the creation of naturall things: but ordinarily vseth meanes sanctified to this worke. God that made vs without our selues will not save vs without our selues: nor worketh in the elect as in stockes and stones; but as in reasonable instruments. *First*, hee hath appointed meanes for our regeneration and saluation: *secondly*, commandeth vs to vse them; *thirdly*, promiset that in the right vse of them, he will put forth his mighty power vpon his owne meanes. Therefore thou must present thy selfe to the meanes, and submit thy selfe vnto Gods ordinances; beware of thrusting away the offers of grace. No man can helpe himselfe into life: but being quickened by God, knoweth that he liueth, and doth the actions of life.

Quest.

Quest. But how can I, hauing no grace, seeke after grace in the meanes?

Answ. No man can seeke grace, but by grace: but being sought and found of God, can seeke. To vnderstand which, some distinguish of the meanes of grace.

First, some are of preparation, some of operation. In the former wee are meere patients, in the latter *acti agimus*; that is, being moued we moue: he workes the will and the deede, and then we will and doe.

Meanes of preparation are, 1. *Ciuility*: 2. *Humilitie*.

First, a man must bee ordinarily *ciuilly*, before hee be conuerted: for though euery man bee in nature equally distant from grace, all of them beeing dead in sin; yet as of dead men some are not so rotten as others: so by restraining grace some are more ciuiled than other. And though

though *not in respect* of themselves, yet *of the common* grace of God, they may be said not to be so far from the Kingdome of God, as some others. *Lazarus* was in a further degree of death, than *Lairus* daughter, yet both dead. All are in themselves alike, as clay before the Potter: but by common grace some may be nearer the Potters hand than others. And there is more hope, (though no more power in himselfe) of a sober and well tempered man to be conuerted, than of a deboist drunkard, or whoore-master, or an vnruely scorner of grace.

Secondly, humility: which is a sense of his vtter nothing in grace; and it is a mournfull grieve of spirit in absence of grace, and presence of corruption. Here is an emptying of the soule, which is a requisite disposition to the filling of it. The application

application of the Law, maketh way for the Gospell. A man that setteth out to heauen, must saile by hell. As Creation was out of nothing; so it must bee out of sense of nothing in it selfe: and then the Lord is about a change, when a man seeth his neede of being changed. It is the poore in spirit whom the Lord looketh towards; it is the hungry soule whom he filleth with goodnes: and neuer was this through search and serious sorrow sent away empty. *Romanes 7.* Oh wretched man, &c. who shall deliuer me? *I thanke God in Iesus Christ, &c.*

Now the means of operation which thou must vse, are,

First, an outward means, is, the preaching of the Word of God, which is the word of truth, whereby we are begotten to God, *James 1. 18.* This word God ordinarily reacheth into the heart for

Meanes to be vsed in this worke of grace.

1. Word preached.

for the producing of the new Creature. If thou neglectest this powerfull meanes, without which no man can haue ordinarily a being in grace, thou art yet no new Creature. Thou must come to the Poole and wait, and obserue the stirring of this water, and God, by the ministry of his Word and Sacraments, will put thee in for thy cure.

Adde hereunto, that seeing God vseth his Ministers, in begetting men by the Gospell; thou must acknowledge them thy Fathers in Christ, if thou wilt not proclaimest thy selfe a bastard: if thou despise them, (as some do) then thou despisest God himselfe, and this whole new creation, *Acts 15. 9.*

2. *Faith.*

The *second* meanes is *faith*; which is an internall cause of this new creation, and the first steppe and degree in this happy change. He that had no being in Christ

Christ before faith, hath now a
beeing in him; for faith *maketh*
him a Sonne of God. Thou that
wouldest know thy selfe to be a
new Creature; must

First, magnifie and highly
esteeme of faith.

Secondly, get it in the meanes,
and keepe it surer than thy life.

Thirdly, studie to increase it:
Oh how rich might we bee in
grace, if our hearts were more
large in faith? so much faith as
we bring, so much grace we car-
ry away: this is a purifier and
renewer.

Thirdly, this motion to a new
Creature, is not *without strife*:
as it is in nature, so in grace,
euery creature hath his antipa-
thy. *Gal. 5. 17.* Thinke not to get
so great a worke ouer, nor such
a change without strife. Thou
must therefore resist

3. Strife.

First, whatsoeuer is contrary
to grace *without thee*: bad coun-
sels,

fels, bad examples, the fashions of the world, corruption of thy calling, and the like.

Secondly, but especially that which is *within thee*: grace setteth men against themselves; regeneration will make them plucke out their right eyes, cut off their right hands: Raise thy spirit to take part against thy flesh, and daily subdue thy lusts: Nature striues against sicknesse, and so grace against temptation.

4. Prayer.

Fourthly, in sense of thy beggery at home, thou must seeke abroad. Goe to God, earnestly *intreat him*: O create *in me a new heart*, and *renew a right spirit within me*. Urge God with his promises of the new couenant, for the circumcising of thy heart, for taking away the heart of stone, and giuing in stead of it a heart of flesh.

These are the meanes by which the Lord putteth forth his

his power of new creation, the neglect of them, depriueth vs of this.

The fourth point: why must a man be a new creature?

Why a
man must
be a new
creature,
Reas. I.

First, this is the best creation, as the greatest, euen the best worke that euer God did for vs; for he neuer changeth, but to the best; for first, the right of the second *Adam* is better, the state surer, the glory greater than any we haue in the first *Adam*.

Secondly, if it be farre better than our best estate in this first *Adam*, how infinitely doth this state of new creation exceed the state of our present corruption? wherein of sonnes of wrath, wee become sonnes of God; of children of hell, wee become heires of heauen: of limbs of Sathan, we become members of Christ; of styes and stables of Devils, and lusts, wee become Temples of the holy Ghost; of lost men,
and

and cast-a-waies, wee become
found in the right of the second
Adam: the common care of An-
gels, and all things, are made to
conspire for our good.

2. *Reas.*

Secondly, onely this new cre-
ation can bring thee into request,
and acceptance with God: first,
thy *person*. No outward respect
or priuiledge can draw the eye
of Gods approbation vpon thee.

Act. 10. God is no respecter of per-
sons: wealth, learning, honour,
ciuill righteousness, *all is dung*
in respect of this new Creature,
Phil. 3. Neither can any outward
worship: no deuotion, *no cere-*
monie, no circumcision, no uncir-
cumcision, but a new Creature,
Gal. 6. No almes, no fasting, no
meate, no outward worke or ob-
seruation, commendeth a man to
God without this new worke-
manship.

Secondly, for dueties; vntill a
man be new created in Christ, he

can

can doe no good worke : an ill tree can bring no good fruit. Without mee yee can doe nothing. *Iohn 15.* And we must be created to good workes, before we can doe any, *Ephes. 2. 10.*

Let the blinde Papists teach vs how they can iustifie their persons before G O D, seeing they must proceed from a person iustified already. *Sequuntur iustificatum, non precedunt iustificandum,* saith *Augustine* ; that is, Good workes follow the iustified person; but goe not before him that is to bee iustified. Good, many actions may bee materially, but not morally; in themselues perhaps commanded, and commendable, but in the doer, *splendida peccata* ; that is, glorious sins.

Thirdly, the want of this blessed worke, strippeth vs of all comfort at once; and better were it to bee no creature, as no new creature.

3. Reas.

First,

First, for the present: if we be not new creatures, wee vsurpe all that we haue, because we haue nothing in and by Christ: For looke what tenure we had in the old *Adam*, we haue forfeited all; nay, the more indowments wee haue of knowledge, riches, meanes, place, authority; if not in Christ, the greater will the abuse of them, and consequently, our owne damnation, be.

Secondly, for time to come; it strippeth a man of all comfort of heauen, of happinesse: for except a man *bee borne a new*, hee shall neuer see the Kingdome of God. To him that is not in Christ, there is no hope of saluation; and that not as a professed member; but as one tyed to the head first: *flesh and blond shall not inherite the Kingdome of God.* Harken silly people, that haue nothing more ordinary in your mouthes, than this; That God that

that made me, will saue me. God saue thee not, because he made thee once, vnlesse he make thee againe. God saue no man, because he is his creature; for who is not? but because hee is a new creature: if thou beest not created againe in the second *Adam*, as thou wast once in the first, thou canst not be saued.

Reas. 4.

Fourthly, euery wise man will lay out most diligently, for that which will most belthead him, and that which he esteemeth best for himselfe, and for his good and lasting estate. Now if a man aske the Word, what is the best thing in all the world; it answereth vs, a new Creature.

I

Looke vpon the heauens, earth, men, beasts, or any other creature, they are all old creatures, & waxe old as a garment, and tend all to dissolution; they being not lasting themselves, cannot yeeld a lasting happinesse.

Looke

Looke vpon Princes, Nobles, Friends, Wiues, Children, where a man looketh for most content; all flesh is grasse, waxeth old, and withereth.

Looke vpon all the meanes, and supports of life: suppose it were Mannah from heauen, and water out of the rocke; this cannot preserue vs from waxing old, nor from dissolution: the Fathers did *eate Mannah*, and are dead: onely the worke of sound grace in vs, which frameth vs to be new creatures, shall outlast the world. The poorest man in the world, with the least measure of sound grace, shall outlast the Noble and Rich, with contempt of the honours and profits of the world; seeing this workmanship is euer new, and falleth not to ruine, as the former do.

2 Secondly, this is that which we must sticke vnto in time of temptation, and tryall; for this creation

creation and workmanship, no created force can deface or demolish, no more than any kinde of creature can be destroyed out of the world by all the power and art of men. The gates of hell cannot preuaile against it; hee that giueth this creature a being, continueth it in being.

Some times Sathan would make the childe of God belecue, that the whole work is defaced, and fallen to pieces.

Obiect. Oh thou hast no grace at all, but a vaine conceit of it; or if thou hast any faith, it is so weake, it shall not hold out.

Ans. Yes, but first, I haue faith and grace, for I desire to belecue, and will hope aboue hope, and aboue all that I can feele. A sincere desire of good, argueth a presence of that same good desired, in some measure.

Secondly, this smoaking weeke shall not be quenched, but

E dressed

dressed to cleaernesse.

Thirdly, though my selfe bee weake to hold any grace that I haue, yet I know that God who created it, will vphold it; his co-uenant is, that as certainly as he created the heauens, so certainly he will saue Israel; and put forth as mighty a power for the sauing of his new creation, as hee did in spreading the heauens at first, *Isay. 45. 17. 18.*

Fourthly, though I feele and confesse my grace to be weake, yet grace is not a ground of comfort to me, as it is great or little; but as it is an argument that I am in Christ, who is my strength and saluation, and in whom I haue right to *a new beauen*, and *a new earth*, in which dwelleth righteousnesse.

Thirdly, this is that which we must sticke vnto for solid comfort in the day of death, and of iudgement: first, when thou
gaf-

gaspest for life, this new workmanship will onely make thee able to commend thy selfe confidently to him, as vnto a faithfull Creator; a new death attendeth a new life: secondly, in the day of iudgement, this will make thee lift vp thy head; for there is no condemnation to them that are in Christ: but thee the Lord will then bring with him to take possession of that new heauen, wherein they shall be euer with the Lord.

Fifthly, without this new Creature, is no saluation. *Renel-21.27. No vncleane thing can enter: Without holinesse, no man shall see God.* Oh then stand not on any thing else: many things may bring thee in account with men, but nothing but this into account with God: not temporall, or carnall; but spirituall, and internall.

s. Reas.

First, stand not on kindred;

E 2

that

that is a respect of old *Adam*; no comfort in being of that old house, but of a new family, of the bloud of Christ. *Maries* highest priuiledge was to beare Christ in her heart.

Secondly, nor vpon *wealth*; if not rich in God, in grace, in good works; for that is a piece of the old earth.

Thirdly, nor vpon *calling*; if Kings, Prophets, Apostles; if not Kings and Prophets to God: in Christ all are one.

Fourthly, nor vpon *Circumcision, Baptisme*; if a broken vow: nor in profession, as did the foolish Virgins wanting oyle.

Fifthly, nor vpon *illumination* and hearing: the new Creature is not only illumination of mind, but renouation of will: See there be a new heart.

Sixthly, nor an idle and fruitlesse course in Christianity. Look to a new life, that thou bee a
new

new lump, and to a new course; else thou art no new Creature. When I see a Christian stand as an image in the Church, without the powerfull motion of godliness; can I thinke him a new Creature? No, as God inspired a living soule into the old Adam, so here; and motion is inseparable to life, and all the motion is towards heaven.

Now having heard, first, what this new Creature is: secondly, the notes of him: thirdly, the meanes to be one: fourthly, the reasons of this new creation,

The Use is, first for instruction: the worke of grace is a work of Almighty power, for it is a Creation, and so peculiar to God alone. To regenerate a man, is as mightie a worke, as to create a world, nay more: howsoever in Gods power simply considered, nothing is easier or harder, who could as easily haue made so

Use I.

many worlds, as creatures ; yet *quoad nos*, in respect of our iudgment, it must require a stronger power to create a new heart, than to create a new world. For as it is more easie for a Potter or Glasse-man to make a whole house full of pots, or glasses, than to take one broken all to pieces, to set the sheards together, as strong and handsome as they were; so is it here: for wee may conceiue a higher power.

First, in setting an eternall frame, than a temporarie

*Second
creation no
lesse pow-
erfull than
the first.*

Secondly, where a greater opposition and resistance is, as here, there beeing none in the other.

I

2

3

4

Thirdly, that Creation was to make something of nothing; here of worse than nothing.

Fourthly, in that Christ made man by a word, but to this Christ must be made a man, and set his arme to his Word.

Luke

Luke 1.51. Yea he must set his side to it, and sweat droppes of water and blood, before he can produce it.

Fifthly, as that was out of nothing, so it cost nothing; but this cost a greater price than heaven or earth could containe; for God must shed his blood to redeeme his Church.

Sixthly, that was done in sixe dayes: this is not perfected of a long time; beeing done by degrees; the whole life after conversion, is little enough for it.

Seuenibly, that was one powerfull miracle; but in euery new Creature are a number of miracles; in euery one a blinde man restored to sight, a deafe man to hearing, a man possessed with many diuels, dispossessed; yea, a dead man, as *Lazarus*, raised from the dead: in euery one a stone turned into flesh.

From this creating power,

1. *Conclus.*

I gather these Conclusions:

First, that the worke of Gods grace, where God pleaseth to worke it, can neither be resisted nor frustrated. What Creature could resist the being, and forming of it selfe? indeed before the worke of grace commeth, we cannot but resist it: but in the instant of grace, we neither can nor will resist. For God that found no will to grace: hath made a will, and doth so ouerpower and ouer-rule it, as that *Paul*, being conuerted, shall as willingly preach Christ, as euer before he persecuted him. And no maruell, seeing the Workeman is the spirit of strength and fortitude, and the instruments which hee vseth are mightie through God, to cast downe all contrarieties.

The late refiners of Pelagianisme and Poperie, followers of *Arminius*, lest they should lose
all

all nature; hold the doctrine of free will in man to his own conuersion, and say, that *possitis omnibus operationibus quibus ad conuersionem in nobis operandam uisitur Deus: manet tamen ipsa Conuersio ita in nostra potestate, ut possumus non conuerti*; that is, Grant all the operations which God vseth to worke conuersion in vs: yet conuersion so abideth in our own power, that we may bee not conuerted; and perpetually put a resistabilitie in mans will to frustrate GODS worke of conuersion. Which rightly and plainly in few words to conceiue,

First, wee deny not but there is a rebellion and resistance of grace in depraued nature, *quantum in se est*; that is, so far as it can, to hinder grace. *Act. 7.* You haue alwayes *resisted* the holy Ghost, as your fathers did. Nay, in the regenerate themselues the

flesh lusteth against the spirit.

Secondly, but though wee grant some act of resisting, yet wee denie any such resistance as is *superans*, and *prorsus impediens*; that is, there is no such power or resistance in corruption, as to frustrate Gods intention, or altogether hinder the efficacy of his grace, where he will put it forth, so as it may remain in our power to be converted or not. Which we may proue by these testimonies of Scripture,

Jer. 31.18. Convert me, and I shall bee converted: therefore the Lord worketh irresistably. *Eze. 36.26. A new heart I will giue you.*

Ob. Yea, he may giue it: but we may resist the gift, & choose whether we will receiue it.

Answ. No, saith the Text, I will make you walke in my Statutes.

Acts 16.14. God opened the heart of *Lidia*.

Object. She might haue resisted.

Ans.

Answ. No, the metaphor is taken from opening a doore or locke; and he that is the opener is he that hath the Key of *David*, and *hee* openeth, and no man shutteth, *Reuel. 3. 7.* which is as much as to say, he worketh irresistibly.

Reason 1. If mans corruption could hinder the worke of Grace where God is pleased to worke it, then Grds counsell and decree may be hindered and frustrate: for the Lord neuer intendeth any execution or action, without any eternall decree. But this position is contrarie to Scripture. *Isay 46. 10. My counsell shall stand, Isay 14. 27.* Hath the LORD determined, *who shall frustrate it?* Therefore the Lord effecteth his counsell irresistibly.

Reas. 1.

Secondly, if mans corrupt will can hinder the efficacie of Gods Grace where hee will please to bestow

Reason 2.

bestow it, then the corrupt and finite will of man, is of more power than the omnipotent power of God, which hee alwaies putteth forth in the work of mans conuersion. *Ephes. 1. 19* The Apostle prayeth they may know what is the *greatnesse of the power of God, in them that beleeue.*

Why, how great? euen the same which he put forth when he *raysed Christ from the dead*: and the same power he putteth forth in raising vs from the dead. Who euer saw a dead man either helpe or hinder his own quickning? So as we conclude, this putting of GODS grace, and aid vnder the power of man, and the not putting of mans will vnder the power of him, who quickneth where hee will, *Iohn 5. 21.* to say that God by his omnipotent power doth not incline our wils to his will,

or that hee hath not our wills more in his power than our selues haue ; all this is the Pelagian Heresse. Let sharpe wits busie themselves in it as much as they will : God setteth not forth his grace as Chapmen doe their wares, to see whether a customer will chuse, and buy, or not. Is his power almighty ? then it is not resistable. If it be resisted, how is it almighty ?

Obiect. But the Word, which is the meanes of creation, may be resisted.

Ans. 1. The Word it selfe without the presence and concomitance of the spirit, is not an able instrument of conuersion, for *Paul* is nothing, *Apollos* nothing.

Secondly, the Word as an ordained instrument of Gods will to effect this or that, attended with the spirit of fortitude, can no more bee resisted, than the
omni-

omnipotent will of God : but now it doth *ever that for which it is sent, Isa 55.*

2. *Conclus.*

Conclus. 2. The gift of saving grace is no *exciting* or *renewing* grace, as Papists and Pelagians teach : but it is more, euen a *creating* grace, which is a framing of something out of flat nothing in grace and godlinesse.

If it were so, that euery man had such an *internum principium* ; that is, an inward principall, as they speake of, to dispose himselfe to will that which is truly good : or if a man were but halfe dead, and wounded as the Samaritan, here were no creation. If in conuersion Christ onely remoued an impediment, as the Goaler when he taketh off the prisoners shackles, and he were only an instrument to help vs to saue our selues, this were to cease to be a second Creator. But Christ remaineth a Saviour, and

and hath not resigned his worke
ouer to vs, to be Sauious of our
selues.

Conclus. 3. Nothing in vs, ei-
ther in being, or foreseene to be
in vs, was any cause of Gods
decree thus to create vs the se-
cond time, more than the first:
for, *Creatio est causa totius entis*,
that is, Creation is the cause of
the whole being: secondly, what
faith or good workes could bee
foreseene in them, who were all
in a forlorne and lost estate? all
the sons of the first Adam must
needes be beheld in the state of
sin and death, before the second
Adam take them in hand: third-
ly, *Non ens nihil agit ad ens*, that
is, That which hath no being,
doth nothing to a being: How
can that which hath no being at
all, perswade to the being of it
selfe?

3. *Conclus.*

Concl. 4. Neither the Word nor
Sacraments haue any power in
them.

4. *Conclus.*

themselves to conferre grace. This were to Idolize them, and to set them vp for gods. The Minister may allure and perswade grace : but Gods power must worke it. For, what is *Paul*, what is *Apollos*, if God giue not the increase? In the ministry may bee *suauis motus*; but in God only is *fortius tractus*: that is, in the ministrie is a sweet motion, but God onely strongly draws vs, and then wee run after him, *Cant. 1. 3.*

Obiect. The Gospell is the power of GOD to saluation, *Rom. 1.*

Ans. That is onely when the Lord in it putteth forth this creating power, else it becommeth a fauour of death vnto death. For in this ministry God onely must bee depended on for working an increasing of grace: He must bee of infinite power that can conferre grace; for it is a

creation

creation. Is creation to bee ascribed to any power, which is not almightie? Gods grace raiseth dead men in sins: can any but the almighty power do this? It rescueth vs from the strong man, that keepeth hold till a stronger come: and must it not bee an almighty power that must doe this? It lifteth vs to an vnutterable glorious estate in heauen: must not this bee the working of an almighty power?

Esteeme therefore the ministry, Gods instrument; but all the power to be from God: as in *Lazarus* raising, the principall efficient was Gods Almighty power, the voyce was his instrument, which power by his voyce restored the spirit of naturall life to this dead body.

Conclus. 5. It is not in our own power to repent when wee will, nor so soone done as we thinke, nor so easie a thing as most conceiue,

5. *Conclus.*

ceiue. For it is a *creation*, a worke of almighty power: A worke of as much difficultie to make a *new heart*, as a *new world*. There needeth no such power to worke such a fancie as men dreame Repentance to be: to this worke the same power is required, as *commanded light out of darkenesse*: the same power which raised Christ out of the earth and lifted him to heauen, *Colos. 1. 12*. Tellest thou me that thou canst *repent when thou list*, I will as soone beleeue thee to tell mee *thou canst make a world when thou listest*.

6. *conclu.*

Conclus. 6. Whosceuer is a new Creature, may finde in himselfe the effects of this mighty power. When God had created the world a man could looke no where, but hee should espie the effects of God his Almighty power in seuerall kindes of Creatures.

First

First, a number of things which were dead, were now quickned with life: So must every new Creature be called effectually out of the death of sin, and finde in himselfe a new life; that he may truly say after a sort as Christ, *I was dead, but am alive*, *Reuel. 1.18*. Though it bee with him as it was with *Lazarus*, after he was raised, that hee carry a while the bands and napkins of death about him, yet he hath heard the voyce of Christ quickning him, and hee is alive againe.

1

Secondly, Gods power appeared, in inlightening of the world at first: so must thou finde this second creation powerfull in the vnderstanding, changing it, and inabling it to discerne the things of God, though contrary to sense and nature: yea, foolish and absurd to reason. Every new creature must truly say with the blinde

2

blinde-man, *Iob. 2.* Where as
was blinde, I am sure I see: and
 get his eyes daily cleered to see
 Gods fauour smiting, killing, to
 espye righteousness in a cloud
 of miserable earth, heauen in
 the midst of hell. In looking vp-
 on the creatures, the nearer *A-*
dam could behold them, the
 more did the power of God shine
 in euery part of euery creature:
 so in this new creature. The
 greatest power is most obserua-
 ble in the most noble faculties
 and abilities.

3

Thirdly, what a power disco-
 uered it selfe in the change of
 that confusion into such rankes
 or orders of the creatures? And
 no lesse power is seene in the
 change of the new creature. Of
a Lyon, hee is become *a Lambe*:
 of a proud rebell, he is become
 humble and lowly: as hard a
 thing as it is for a Cammell to
 passe thorough a needles eye: a
 stronger

stronger is come to cast out those confusions of lust, and concupiscence, once so powerfull commanders ouer vs.

Fourthly, What a power is discovered in vpholding the creatures in their kinde? so here in the new creature to continue and vphold the worke of grace in the midst of our corruptions, is as strange and powerfull, as to make fire burne, and increase in the water.

Fifthly, what a power is put forth in ordering the seuerall wills of the seuerall creatures? So in the new Creature, who readily denieth his owne will, reason, wisdom, liberty, life, and all to giue vp it selfe to Gods will in all things. How marueilous is it, that of so rebellious a will, it should bee framed to cheerefull obedience of Gods commandements, thinking none of them grieuous?

Sixthly,

6

Sixthly, what mightie and diuine power is that that ouer-ruleth all the motions of the creatures : which else would turne to the dissolution of the whole ? The same is put forth in the motions of the new creature inward and outward : To quicken vs with heauenly desires and affections, is not lesse wondrous, than to see lead flying vward, or iron floate on the water ; as to loue GOD and his Word, and Ministers ; all which set themselves against the swinge of corrupt nature, of his deare and profitable sinnes. To make Gods ordinances, worship, Sabbath, his delight, to which he was as heauie as a Beare to a stake : To reioyce in losses, and crosses, for Christ, rather than feare them : which nature in times past, hated aboue hell.

To hate the workes of the flesh, which formerly were meate,

meate, and drinke, and sweete morsels vnder the tongue ; and thought it as necessary as water to a fish : Here is *Digiti Dei*, Gods finger, a workmanship of God, a new Creature.

Seuenthly, how mightie did Gods power manifest it selfe in ouercomming all difficulties in that Creation ? no finite power could turne hand to it :

7

So in the new creature, this power

First, maketh him runne through thicke and thinne, fire and water, sword and bands, and thousands of deathes for Christ. In Gods wayes hee can runne scarce interrupted with those rubs that ouerturn others : The cords that binde others hands and feet, are *Sampsons* flaxe to him ; difficult commandements are easie to him. At one word, he can sacrifice his *Isaac*, leaue his countrie, not questioning

ning or reasoning the case.

Secondly, hee can ouercome the most grieuous temptations; he can wrastle, with *Iacob*, till he haue neuer a limbe left, and preuaile with God himselfe. The keenest weapons of death cannot conquer this power; no water drowne it: Let him kill, yet it will trust; hee may kill the creature, but the new Creature is vnconquerable.

Vse 2. Content not thy selfe with the first Creation, for had that continued good, we had not needed a second: and if thou hast no more than the first creation, it were better thou haddest neuer beene a creature. Labour therefore to grow vp in this workemanship, till thou beest wholly new.

To which purpose thou must daily

First, grow vp in *humilitie*, and in conscioufnesse of thine
own

How to
grow vp in
this new
creation.
1. In *humili-*
lity.

owne inabilitie to euery good word and work. *Paul* after conuersion, was much and often in this sense. Wee are not able to thinke the *least* good thought; and, the good *I would doe, I cannot*. For as the power of God in this new creation, did put forth it selfe, when wee were of no strength, *Rom. 5.6.* so will it still manifest it selfe more in the sense of our infirmities, *2. Cor. 12.9.* My power is made perfect in weaknesse: And, When I am weake, then I am strong, *verse 10.*

Secondly, grow vp in faith, by daily renewing of it, and vse of meanes. Abridge not thy selfe in the vse of meanes, neither publike nor priuate; the more thou wouldest finde this powerfull worke, the more must thou labour in increase of faith. Christ could not shew his mighty and miraculous power, *where unbe-*
E
leese

2. In Faith.

leeſe hindered : and the want of faith hindereth the displaying of this creating power, *Matth. 13.10.*

3. In bew-
riſfull gra-
ces.

Thirdly, daily decking and adorning thy ſoule with graces, by growing from faith to faith, from grace to grace. Hereby thou makeſt roome for Chriſt in thy heart, and fitteſt it as his Temple, wherein he will reſide for the vpholding of his owne moſt gracious worke. Thus whereas euerie other creature waxeth older and older; onely the new creature groweth newer and newer, more flourishing in his age.

Uſe 3. Let vs demeane our ſelues as new Creatures, *Col. 1. 10. 1. Theſ. 2. 13.* Walke worſhip of the Lord,

How to
demeane
our ſelues
as new
creatures.

Queſt. How ſhall wee ſo doe?

Anſw. 1. Manifeſt and main-
taine that new image which is
imprinted vpon thee. In the firſt
Creation,

Creation, euerie creature came forth and appeared in their severall formes and kindes wherein they were created: so the new Creature must appeare in his owne likenesse.

1. Manifest
and main-
taine this
image.

This was *Adams* advancement above all the creatures, that hee was made in the image of God, as none of them were. And this is the honour of all the Saints, that they are advanced to a farre more excellent image of the second *Adam*: for shall the first *Adam* beget children in his owne likenesse, and shall not the second *Adam*? shall earthly fathers beget creatures like unto themselves, and will our heavenly Father beget children to another similitude, than his owne?

Who art thou then that professest thy selfe a sonne of God, and in thy life resemblest the image of Sathan, sin, and vnrighteous-

teousnesse? that professest the second *Adam*, but bearest the image of the first?

Secondly, maintaine this image of God thy selfe. The first *Adam*, made in the image of God, scone departed from this image. Sathan stole this image from the first creature: and is no lesse enuious against the image of God in the new Creature; but will assay whether by temptation, he can rob vs againe. Take heed of temptation: Let not the new creature meddle with forbidden fruit; Consider the danger of disordering this workmanship by sin. *Adam* by creation was a most lovely, innocent, and familiar creature with God: yet by one sinne of the most excellent and beloued creature, was reiected and punished in himselfe, and all his posteritie: yea, behold the whole frame of this goodly world, and
all

all the creatures; how this excellent workmanship, defiled and disordered by sinne, was destroyed with an vniuersall deluge. Let not the new creature sin against greater grace. The Lord knoweth none that want this image; but will say one day, Depart from me, I know you not.

Secondly, to demeane our selues as new creatures; we must resigne vp our selues wholly to Christ, whose creatures we are: for all creatures else resigne themselves to the glorie of their maker.

*2. Resigne
our selues
to Christ
our second
Creator.*

Man in his first creation had the name *Adam* imposed vpon him, to note his frailtie; that hee was taken out of the dust of the earth: but in his second creation, which is from heauen, hee hath a more honourable name: as the name of Christian, of a member of Christ, of a brother of Christ; to note, that as he was

be colqm

F 3

taken

taken from the side of Christ, so he should not abase himselfe to the service of sinne, Sathan, earth, or lusts: but onely deuote himselfe to Christ, and walke worthy of this honourable name.

I

First, desire to know, and mind nothing but him. In the first creation, man was indued with a cleere knowledge of God the Creator; and while he stood, all his thoughts and meditations were taken vp with sweetest contemplations of God his Creator. Now in the second creation, he is indued with the knowledge of the highest mysteries of God the Redeemer; and now all his thoughts should run after Christ, and his desires should fixe themselves vpon Christ: and as *Paul*, *I desire to know nothing else but Christ*, and him crucified: and as the Martyr, *Onely Christ, onely Christ*.

2

Secondly, desire to be wholly
employed

imployed for him. The creatures of Kings and great ons, as they are abusiueſly called, apply themſelues wholly to the will of their Maſters, that haue made them ſo great : And they bee not their owne . their wills, their times, their motions, their actions, and themſelues, are not themſelues, but wholly their Maſters. And ſo here it is the Apoſtles argument. 1:Cor. 6. Yee are *not your owne* : glorifie therefore God in *your ſoules and bodies* , for they are *his*.

Thirdly , onely feare to diſpleaſe him by ſin ; ſeeing as creatures we depend vpon him, both for our being and working. If he withdraw himſelfe , or by ſinne be driuen from vs, we ſtand not in grace one moment.

Thirdly, to demeane our ſelues as new creatures, we muſt *mooue* according to the motion of the new Creature. *Adam* in the in-

necencie was not to be idle, but to liue in labour, and in the exercise of a calling : so *Cain* and *Abel*, Lords of the world, were trayned vp in a calling : so was the second *Adam*: So must wee bee diligent in the calling of a new Creature, (that is) the calling of a Christian.: Wee must neither bee *idle* nor *unfruitfull* in the worke of the Lord.

This is a notable meanes to attaine to the perfection of the new Creature. For as euery creature in nature moueth from imperfect to perfect, so it is in grace: which our Sauour expresseth by the Corne in the field, *Mar. 4.* which first riseth to a blade, and then moueth to an eare, and then to ripe corne in the eare: So the new Creature riseth by degrees to perfection.

The exercise of the bodie causeth growth: which is not so much action as strength of action.

action. Not the trade, but diligence in the trade and calling, increaseth the stocke. The diligent hand maketh rich : so diligence in the meanes of grace, and earnestnesse in good things, addeth vnto the stock of grace. Therefore as *Paul*, forgetting what is behinde, let vs presse hard to the marke, and high calling *Phil: 3. 13.*

Fourthly, to demean our selues as new creatures, we must conuerse among new creatures. Euery Creature by nature gather to their likes : Birds of a feather, Beasts of one kinde. For euerie Creature hath agreement, and sympathie with his kinde : and things thriue best among their like ; Euen so the new man will be among new men. A Doue of Christ cannot affect, nor thriue, to liue among Rauens: Nor the Sheep of Christ among the Swine that wallow

4. Conuerse
among new
creatures.

in earthlinesse and lust. The new Creature *contemneth a vile person* : but honoureth them that feare the Lord.

How?

I

First, ioyne thy selfe now to the societie of the Saints. For as the Lord at first made man a sociable creature aboue all the rest : so when he maketh him a new Creature, it is not to thrust him into a cloyster ; but to liue in holy and fruitfull societie, and shine as lights, not thrust vnder bushels, but set in Candlestickes in the midst of a froward generation.

2

Secondly, admire this new workmanship in the meanest beginnings of grace, and that in the meanest professor of godlinesse : and honour it aboue the creation of a Duke or a Prince that professeth against it. Esteem a godly man not according to his *first birth*, but according to his *new birth*. I know no man
after

after the flesh, saith Paul, that is, not according to their minority in the first creation, but according to the state into which they are new borne, and brought into by a second creation. And therefore men despise the new creature, because they see nothing but a piece of olde earth vpon them, which is base in outward appearance. And so they beheld Christ himselfe, and saw no forme and beautie on him. They gaze on the earthen vessel: but see no hidden treasure.

I (a. 53. 2.

Thirdly, agreement in iudgement and opinion knitteth men in societie. Rom. 15. 6. The new Creatures haue but one faith, one Lord, one hope, one religion, one profession. And herein thou must agree with them, Gal. 6. 16. They haue one rule. Hardly shall we finde a new Creature among the Papists, who say they

3

Popery in
some sense
rightly
called the
old Reli-
gion.

1

they are of the olde Religion.
which indeede in sundrie senses
may bee called old, though it be
a new device, and humane po-
licy.

2

First, because it is euery way
agreeable to the old man, a plea-
ser of naturall corruption: re-
quiring nothing which corrupt
nature will not willingly afford,

3

Secondly, it may be said to be
old, because it can neuer beget a
new Creature.

4

Thirdly, it is so old and doting,
as that it is tottering and falling
to ruine, as it selfe hath shifted
long since off the foundation laid
by the Prophets and Apostles.

Fourthly, conformitie and si-
militude of manners linke men
together in good or euill. *Phil. 3.*
17. Looke on them *which walke*
so: walke with the wise. The
surest band of societie in the
new Creature, is, the similitude
of manners, and conuerse in the

com-

communion of Saints : where each one chooseth his companion, for the grace of God hee espieth in him, and from whom he may hope to get good. Hee neuer looketh to gather *grapes of thornes*, nor *figs of thistles* : and therefore his delight is in the fellowship of Saints, in G O D S house, in their houses, in publike duties of Gods worship, in priuate dueties of edification. Who would look for these new Creatures in Tauernes, Play-houses, Ale-houses, places of riotous meetings, and hellish resort ? where ordinarily is no mention of grace, but to disgrace and wound it, and all the friends of it. Follow the light side of the cloude, and not the darke side of it.

Fifthly, to demeane our selues as new Creatures, wee must liue to the good of others. No Creature liueth for it selfe, but for the

5. Line as
new crea-
tures.

the whole : The Sunne shineth not for it self, but for the world: Trees beare not fruit for themselves : Nor doe Clouds breede raine for themselves, but to water the earth.

So the new Creature must not onely *be good*: but *doe good* to others. The Commandement is, *Gallat. 6. Doe good vnto all, but especially to the household of Faith.* These Trees of righteousness *must bee laden with fruits*, that euery man may gather and taste : A priuate man, but a publike good. Light is a most communicatiue, and diffusiue Creature ; and the more it imparteth, it hath neuer the lesse : Much more the light of grace ; it feares nothing so much as a bushell, as truth feareth nothing but to be hid. Aske thy selfe of what good vse art thou in the world, that protestest thy selfe a new Creature: art thou a priuate minded

mindes man, a worldling, a man without bowels and compassion, a man without hands, from whom nothing can bee wrung, for God, for his Church, his Ministere, or any good vse? thou art farre from a new Creature, and as yet an vnprofitable lumpe of earth, without sense of Heauen. Christs whole life was in doing good to all.

Vse 4. Let no man pretend his old man as a plea to maintain his lusts. Oh I was angry, saith one, and I cannot beare an iniury, it is my nature to bee hastie: And I, saith another, was ouercome in company with drinke, and my nature is to be soone ouercome; and so in other lusts. But hast thou not now made a good plea? is it not all one to say, thou art no new Creature, who hast nothing but nature in thee? Why art thou a Christian, & no new Creature?

Or

Or a new Creature without the spirit, which lusteth, and subdueth the risings of the flesh?

Others by the same plea excuse the sins of their callings, Others doe so, and I must doe as other men: but a new Creature must differ from all olde and sinfull courses.

Others follow the courses of the world with full spirits, in euery new disguised fashion of apparell, in excessive pride, in riotous gaming, feasting, &c. and say, it is the fashion, course, and custome of the age and time: But wert thou a new Creature, thou wouldst not then plead for the olde corruptions of the world. A new Creature is called out of the world, and hath a new constitution and frame of life, answerable to that calling, but contrary to the world. The defence is worse than the fault.

The last Vse, is a ground of
con-

consolation to all Gods children,
in that they are new Creatures.
The priuiledges of the new
Creature are like that *white*
stone, and the *new name*, *Reuel.*
2.17. which no man knoweth,
but hee that receiveth it. The
Stranger entereth not *into his*
joy; I speake now of Childrens
bread, which is not cast to dogs,
and of things that are riddles to
the greatelt part of the world.
It could not bee but that men in
hearing what honour all the
Saints haue in their new estate,
should reach at them as men ra-
uished, if the veile were not ouer
our hearts, as ouer the Iewes,
when *Moses* was read. But the
couenant was euer sealed among
the disciples.

These priuiledges of the new
Creature, are in respect,

First, of their renouation,
and newnesse; and this both of
their Nature, aud Condition.

First,

Priuiled-
ges of the
new crea-
ture.

1. A new
nature.

First, hee hath attained a new and diuine nature, 2.Pet.1.4. And this both in respect of a new father, and a new image: For wheras we be children of wrath, of disobedience, and of *our father the Diuell*, whose workes wee doe, *Iohn 8.* and by nature the seed of the wicked: wee by this second creation, become the sonnes of God, the seede of Christ, & Gods very off-spring: *τὸ δὲ ὑμεῖς ἐποιεῖς, Acts 17.28.* For now of his owne good will hee begate vs by the word of truth, *Iames 1.17.* and what a dignity & honor is this to be Gods children, Kings children? Seemeth it a small thing, saith *David*, to bee sonne in law to a King? what am I, or what is my fathers house, to be sonne to a King? In the first Creation, thou saidest to corruption, Thou art my father; in the second, thou sayst to God, Thou art my father, 1.*Iohn 3.1.* And

And *secondly*, whereas wee beare the image of the first *Adam* in sin and corruption; and by sin, no childe can be liker his father, than wee are like the Diuell: By this second creation, wee attaine a new image of the second *Adam*, wherein we resemble our heavenly Father. Oh what a forlorne estate was that in the first *Adam*, wherein the image of God, by the fall, became as a dead childe, having some lineaments and image of the father, but a loathsome and rotten carkase, left onely as a monument of that image which once was there, to leaue him without excuse? *Rom. 1. 20.*

But now we are renewed to the image of God againe; which the Apostle placeth in, first, *knowledge*; secondly, *holinesse* and *righteousnesse*.

For knowledge, whereas in the first *Adam*, wee are as blinde

as Moles; our minds are in darknesse, more miserable than that of Egypt: a comfortable light of saving knowledge is created in our minds, which *are renewed in knowledge*. A Sunne of grace, and righteousness is risen to vs, and our eyes are open to behold it. A sanctified knowledge, not of the *historie* of Christ, but of the *vertue* and power of Christ, in our own new workmanship. Not a speculative, but a feeling knowledge, not like that of carnall men and hypocrites, whose knowledge of the truth reflecteth not on themselves; being like to stone vessels, which hold sweet waters, but are not sweetened by it: but it is a knowledge changing the mind and man into it selfe, 2. Cor. 3. 10.

And for *holinesse*, the Saints carrie vpon them the image of God, both inwardly and outwardly. In the soule, the new Creature

Creature resembleth God himselfe, in holy wisdom, truth, purity, and in many his most holy attributes: and in holy affections: Louing where God loueth, approuing what he approueth hating what hee hateth; delighting in the persons most, in whom God most delighteth: shewing kindenesse, patience, mercie, euen to enemies, as the Lord himselfe doth.

And for outward holinesse of obedience and conuersation; whereas when hee was in the old *Adam*, hee walked in the wayes of the world, *without God*, and *without hope*; expressing the old *Adam* in all bad customs and habits of sinne, and the man beeing wholly dead in sin, only his sin was aliue: Now being a new creature, he beareth holiness written in his forehead, as being made a Priest vnto God. A new man hath new manners,
new

new obedience, new carriage, and conuersation: hee now walketh after Christ, the most absolute patterne of all purity and holinesse.

Oh what a comfortable change is here? for whosoever beareth this image of God in any measure, are deare vnto the Lord, How pleasing is it to a father to see his owne fauour, countenance, and conditions vpon his children: and commonly children that most resemble their father, are dearer vnto them.

2. *A new condition.*

Secondly, this renouation is vnto a new *condition*: and this

in a new { Couenant,
Life,
Inheritance.

I
Couenant.

First for the first: In our old creation, God had couenanted nothing but wrath, which by sinne wee incurred: now wee are become enemies of God, and
God

God to vs ; hee is whetting his glittering sword, vpon the edge of which we cast our selues. Our neckes are laid on the block, and all ready to execution : hee pleased to grant vs a pardon, and renew with vs another couenant of grace ; whereby he hath both discharged the offence, and released the punishment : and yet more, bestoweth righteousness vpon vs, and entereth into perfect reconciliation, beholding vs as friends, *Iames 2. 23. Abraham was the friend of God, as a man after his owne heart : so Dauid, Acts 13. 22. as beloued of God.* Let the new Creature cast out the spirit of bondage to feare : now thy sins are forgien, the Law satisfied, Gods wrath appeased, all old bonds discharged, Goe in peace.

Secondly, for the second ; *2. Life.* whereas all the sonnes of *Adam* were altogether dead in sinne, neither

neither was it possible that our first Parents, beeing altogether dead to God, and without the life of God, could conuey any life of God to their posterity, no more than a roote or stocke of a tree, altogether dead, could beare any liue branches: no more than men and women naturally dead, can bring forth liuing children. What an happie change is made in the new Creature, by regeneration and incorporation into Christ, who hath abolished death, and brought life and immortality to light by the Gospell, 2.Tim.1.10. And who hath *quickened vs beeing dead in sinnes and trespasses*, Ephes. 2-4. Now what a distance is betweene life and death; especially, life to grace, and death in sin? So much is the comfort of a new Creature, aboue a man vnregenerate.

Obiect. Alas, I finde not this
life

life of God, but am assailed and daily foiled by sin.

Ans. Our life created in Christ, is not altogether perfect in this world, but some remnant of the old *Adam* will still bewray it selfe. For as in a field, the dead carcases remaine, to shew what a victory is attained; so the carcases of finnes remaine, to shew what a victory we haue by Christ, but without life and power to conquer vs: or if any life bee in sin, it is as the life of a Serpent, whose head is crushed in pieces.

Secondly, life in all living men is not alike: but in some stronger, in some weaker; in some more healthfull; in some more conflicted with diseases; in some more aged and tall; in some weaker and younger: and so it is in the life of God. But canst thou find it in any measure or degree? happy art thou. If naturall life be

Notes of
heavenly
life.

1

so precious and desirable, what
is spirituall and eternall?

Object. Oh that I could finde
this life in any measure.

2

First. where life is in
man, there is *breathing*. Hast
thou holy affections, petitions?

Secondly. where life is, there
it is maintained by *foode*. Dost
thou desire the sincere milk, the
Manna? dost thou thrive, and
grow by it? canst thou digest
strong meate?

3

Thirdly. where life is, there
is *growth* to the full vigour. Dost
thou grow in stature, & strength,
outgrowing the weaknesse and
infancy of grace, passing the se-
uerall ages of Christianity?

4

Fourthly. where life is, there
is *motion*. Dost thou moue in
the manly actions of grace? wal-
kest thou diligently in the cal-
ling of a Christian, abroad and
at home?

5

Fifthly. canst thou *bear bur-
thens*

thens, afflictions, from G O D
without murmuring? wrong
from men, without revenge?
Here is the life of God.

Thirdly, for the third, where-
as in the first Adam, wee are all
cast out of the Paradise of the
third heaven, as persons in dis-
grade with their Soueraigne, are
banished from the Court, as Ab-
salom after his slaying his bre-
ther, was commanded out of the
Kings presence, and might not
see the Kings face, 2 Sam 14. 24.

The new creature restored to
favour, hath a tenure and cer-
taintie of the inheritance of
Saints, and not onely so, but pre-
sent possession, though not full
possession both in Christ, who
tooke possession as a head, not
for himselfe, but for his mem-
bers, both in their name, and to
their vse: As also in beginnings
of heavenly life, & conuersation
already, what comfort can a

3. Inheri-
tance.

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-ob 7101a
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mond 603
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Donwan

Saint in Heaven want? But of every new Creature the Apostle saith expressly, Hee is raised to heavenly places already, 1. Pet. 1. 6.

The second ground of comfort, hence, is from Gods gracious acceptance, who calleth them new Creatures; that are very imperfectly new. Wee haue cleauing to vs a great deale of olde rubbish and corruption, from the olde man: but if wee haue the least beginnings of new Creation, and the least seedes of sound grace (but as a graine of mustard-seede) hee pleaseth to stile vs thereby, as if no old thing were left in vs. So in Canticles the fourth, Thou art all faire, my loue, and there is no spot in thee: and in the context, All old things are past.

Reus. 1. Hee nameth the end from the beginning; and those new, that only tend to newnesse: and speaketh of vs as wee are in his

New creature denominated from imperfect newnesse.

I

his account, not our constitution.

Secondly, for our encouragement, our God telleth vs wee have crucified flesh and bluffs, Gal. 5. 29. when wee are not yet halfe way in the worke: that we are sanctified and saved, when wee are but in the beginning of both; both to hold vs on in those beginnings: (For, what account will he make of vs, when wee are all new Creatures, that thus esteemeth of vs now?) as also to assure vs of perfection, as the haruest was in the first fruits. The new Creature shall bee as surely perfect, as if he were already.

Thirdly, that wee should admire this grace, and imitate it, in espying the grace of God in others, and esteeme them from that, and not from their corruptions. Whereas cleane contrary, wee can fixe both our eyes vpon the least frailties to disgrace them, and the whole profession

2

-2173 0874
wood, 9112
bladed

3

for their sakes: but passe ouer many excellent graces. Is this to be like God? would we haue God do so by vs? or if he should, should we euer carry the name of new Creatures?

The third ground of comfort, is in respect of the Lord his gracious preservation, and perfecting this worke.

Now the Lord vpholdeth this new Creature:

1. Partly, by conquering oppositions and enmities against it.

2. Partly, by confirming it against all encounters & impediments.

To the former: Sathan and our own corruption could cast vs off the happinesse of our first creation, but not of the second.

Reas. 1. When God once be-
ginneeth true grace, it is fol-
lowed with grace, till all be new.

Dent. Chap. 31. verse 4. Perfect is
the

*New crea-
ture, how
upheld.*

the worke of G O D.

In the creation he neuer gaue ouer till he had perfected all the Creatures : so will hee neuer giue ouer the worke, till there be a perfect new Creature.

Secondly, true grace, though neuer so small, is Gods earnest of glorie : and the Lord neuer repenteth him of his earnest.

Thirdly, sound grace is as the light that shineth more and more till perfect day. *Pro. 4. 18.* The golden chaine cleareth it, *Rom. 8. 30.* Once iustified, euer glorified.

Fourthly, to destroy the new Creature, requireth a stronger power, than that which set it vp. Therefore all the gates of hell, nor any created power can demolish this frame: Which made the Apostle triumph as in a victorie gotten, *Rom. 8. 37.* Here is the comfort of Perseuerance.

Secondly,

Secondly, the Lord upholdeth his own workmanship by confirming it against all encounters.

First, of worldly basenesse. Art thou in a meane condition, a poore Creature, despised, and cast off of men? yet being a new Creature, thou art a son of God, an heire of grace: thou hast a new name, a new stone of absolution, a new title to a new heauen, and those new mansions which Christ is gone to trim vp for thee.

Secondly, of worldly wants. Art thou poore, and in want of necessaries, and hast scarce from hand to mouth to provide foode and raiment? yet being a new Creature, thou wantest not a full treasure and storehouse.

The same full and liberall hand that feedeth and sustaineth all the baser and inferiour Creatures, will much more sustaine thee

thee a new Creature. The Lord that looketh on thee not as a Creator, but as a Father, will looketothee, and will supply all wants, with *a new tree of life* in the midst of the Paradise of God, and with *that new garment* of immortality which neuer waxeth old.

Thirdly, of worldly persecutions. Because himselfe hath noted the true reason, why the new Creature is so hated in the world. The reason is, because it is new, and called out of the old estate of the world: for

First, euery new thing is a wonderment for a time: therefore men gaze at grace, as if it were a Comet, or new Starre. Whence the Apostle saith of himselfe, and the rest, that they were as *gazing stocks* to men and Angels.

Secondly, *contrarietie* betweene the godly and wicked. In one, all is new, a new iudgement,

Why the new creature is so hated in the world.

1

2

ment, will, affections, actions: in the other, all is old still; and a *new patch* will neuer agree with an *olde cloth*. Hence an old ungracious man will better agree with a sinner of any kind, than with a godly Christian.

A natural man can agree with Papists or Turkes, better than Professours: For both agree with him in oldnesse and darkenesse; and darkenesse is not contrarie to darkenesse, but to light: But with a sincere Christian he cannot agree; for his light is contrarie to his darkenesse.

Thirdly, grace in the new Creature, is a secret disgrace to the old man. A new thing quite putteth down the old, and disgraceth it, and therefore no maruell, if the world, lying in the old fuddes of sin, endureth it not.

To conclude all: hast thou felt the power of the Word and Spirit renewing thy soule? Oh

reioyce

reioyce abundantly in this great mercie. If God had created thee an Angell of heauen, hee had not honored thee with such a priuiledge, as to create thee anew in Iesus Christ: for then they are but seruants and ministers to thee that art an heire of saluation.

If thou dost not feele it, awake out of securitie, die not in this sleepe. Consider the *image* of God defaced in thee, the tearefull sentence of the *Law*, the ghastly face of *death*, the terrors of the last *iudgement*, the millions of men that are in *hell* already for want of this new Creature; and the *patience* of God towards thee, waiting for thy conuerfion, and offering thee good meanes of saluation, that thou mightest get at length into Christ, and bee a new Creature.

FINIS.